

IXDRA; "bring to (me) thy worshipper
gratifying
riches; heaven and earth, protect us with
auspicious
(riches).

SL-JLTA. III. (LXX.)

The *Rishi* is EE^{TC} son of YiswiinxEA; deity as before;
metre
of verses 1 tcf 9 *Jayati*, of Terse 10 *TriJitvM*.

1. 'For him in the ancient sacrifice thrice
seven varga xxni
milch kine² milk forth the right mixture ; he
makes
four other beautiful waters for
purification when
he is nourished with the sacrifices.
2. ³He being solicited for auspicious
ambrosia
opens⁴ both heaven and earth by his
intelligence;
he covers the lustrous waters with his
greatness,
when (the priests) with the oblation recognize
the
station of the radiant (*Soma*).
3. ⁵3Iay those, his immortal, inviolable
rays
protect both classes of beings,³
wherewith he

¹ Sama YeJa, I. 6. 2. 2. 7; *Hid.* II. 6. 2. 17. 1 ; with
duduhrire for *dudulire ziid. pvrane fox piirzye*.

- These may be literally meant or may signify the
12 months,
the 5 seasons, the 3 worlds and the sun. The
four waters
are the *Tawfirari* waters and the three *Et:adliana*
waters.

^a Siima Yecbj II. 6. 2. 17. 2, with *IhaJxhawdno*.

⁴ *i.e.* ills them with water. ⁵ Sama Teda, II. 6. 2. 17. 3.

⁶ Sayana applies this to the moveable and
stationary or
animate and inanimate creation: the rest of the
Terse would
seeta to show that it means rather men ai:d
gods. Say ana
adds, "the *Soma* fertilizes the plants at the

sacnfce, and
"streams of men Sow forth," the plants "being-
part of the
stationary *^ikdvara* creation, and men belonging
to the move-
able